THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 15. DECEMBER, 1901. No. 5

The Health-Secret.

By the REV. J. M. BLAKE,

THERE is upon the plains of Time a city whereof the inhabitants suffer greatly from the lack of clean fresh water.

They grow blind to the fairest things, and deaf to the truest, and very easily lose heart, so that life seems dull to them, and without hope or light.

Yet in the midst of their city, noticed only by a few—because it has been so many centuries there and it seems a simple common thing—there is forever bubbling up from the deep places a clear spring.

Only a few there are who go to it, and they go early at morning, and at closing day, and kneeling down drink from it, knowing well that without it they can have no lasting health.

And as they kneel, there comes to them across its water the first soft blue of heaven, or the secrets of the stars.

To these is given the vision of the mountains far across the plains, and they grow wise beyond the narrow boundaries of the city, and at times they hear the voices that are full of understanding, and the breath of other worlds is on their brows.

For the quiet waters of this spring are full of Life, they were born among the highest peaks which are invisible, and have sought their way to men through long, deep, winding channels.

My children of the human city, within whose power it is to drink and to have sight and hearing of the Best, in God's Book, is the spring of waters which have flowed from Him to you.—*The Bible Society Gleanings.*

PARAGRAPHS WORTH QUOTING.

Keep Smiling.

Many of our readers know that to 'keep smiling' is a very favorite motto with one of our medical missionaries. A friend sent him a postcard, with these words on it, from the Society's Annual Meeting in Exeter Hall. He writes: 'It gave me much pleasure, made me feel much younger, and filled me with much vigor.' We mention this because we want our friends to realize how isolated some of our Medical Mission workers are; that in many cases they are cut off from most of the spiritual advantages that we have; that they are surrounded by Heathen and by everything that tends to depress. May we try to realize this more, and as we do so may it lead to more real prayer, and real effort to help in their work. Often a text on a card, a cheery letter, or a paper with an interesting article may be the means of brightening a whole day, and may be used of God to enable the tired worker truly 'to rejoice.'—*Mercy and Truth.*

Rev. I. O. Stringer and his wife are perhaps the loneliest of missionaries, and the nearest to the North Pole. They are on an island near the mouth of the Mackenzie River; their nearest white neighbors are 250 miles away; no vessel has called at that island during the last two winters; and a letter has just taken ten months to reach London.—*The Indian Standard.*

Mohammedans from India, trained in the schools and colleges founded by the British, are to be engaged to teach the Mohammedans of Mindanao, in the Philippines, in schools founded by the United States, This is a profoundly suggestive and interesting fact.—*The Woman's Evangel.*

Mexico's Greatest Needs.

Mexico needs the Gospel to-day no less than China. She must have it to save her from superstition, vice, ignorance, and priestcraft. While the hold of the Romish Church has been loosened upon the property of Mexico, of which fully one third was at one time in papal hands, and the laws of reform forbid the offensive religious processions in the streets, yet there has come no sufficient substitute for this corrupt faith to profoundly impress the great numbers who are drifting to infidelity. The complete separation of Church and State has led the officials to absent themselves from all religious services, and the example set by the rulers has become contagious. Distrust of all religious teachers is the result of the abuses to which the people were long accustomed, and confidence in missionaries comes only with intimate contact and acquaintance long enough to test their disinterestedness. Many of the worst conditions of paganism have to be overcome in giving the people of Mexico the Gospel of Christ. But they must have that Gospel as a substitute for the caricature of our holy religion which has deceived them.—*Bishop Hendrix.*

A mission worker whom God had manifestly approved went home for his recompense when Mr. C. C. Jermiassen died in Hainan. He was a Dane who went to China as a sailmaker. Later he rose to command a Chinese gunboat and passed through thrilling experiences in that service while trying to suppress river piracy. But he could not quietly endure the heathenism surrouding him and he left the government's employ to become an independent, self-supporting missionary. In this work he penetrated Hainan and was the first Protestant preacher ever heard there. His earnest representation of the needs of the Hainanese were a chief element in inducing our board to establish the present flourishing mission in the island, and he gave much valuable aid to the Presbyterian workers sent to man the station, particularly while they were yet strangers to the people and local conditions.

—*The Interior.*

Do you know that two thousand Mormon elder priests are now propagating their system in every State and Territory in the Union?—*Home Mission Monthly.*

Bishop Tucker, of Uganda, has presented to the Library a work of high interest, which beare on its title page——

Ekitabo Ekitegeza enjiri ya Matayo.
Kyawandikibwa Hamu Mukasa.
Emengo: C. M. S., 1900.

The book is a commentary on Matthew's Gospel, in Luganda. It is the work of a native clergyman named Ham Mukasa. The book has been printed and bound in paper covers by native Christian boys, trained by the C. M. S. industrial missionary, Mr. Borup. And it is only eighteen years since the first convert was baptized in Uganda.—*Bible Society Reporter.*

For the year ending April 1, 1901, the American Baptist Home Mission Soclety maintained missionaries among the Germans, Swedes, Norwegians, Danes, Hollanders, Poles, Bohemians, Finns, Portugese, Italians, French Canadians, Jews, Chinese, Japanese, Negroes, six Indian tribes, Mexicans, Puerto Ricans and Americans—twenty different peoples. No other Christian land ever will have such a home mission field as this.—*Home Mission Bulletin.*

In the Sabbath services at the Yale Bicentennial the sixty-fifth Psalm in the version of Sternhold & Hopkins was sung to the tune of "York." To this tune the first four verses were sung at the opening of Yale's first college building in 1718. It has been a feature of their great celebrations ever since.—*The Associate Reformed Presbyterian.*

A change has taken place this year in the annual sending to Labrador, which is significant of the progress of intercourse with distant shores and of the subserving of the kingdom of Christ by the growing means of communication. Year by year for 130 years the Moravian Church has sent a vessel to the stormy coast of Labrador to carry out and bring away missionaries, to take out provisions and mission stores, and, in short, make the one communication of the year between that bleak missionary outpost and civilization. The first vessel so employed was named the "Harmony"; it has had two successors, each of which bore the same name as the first. And there is no more striking proof of the protecting favor of the prayer-hearing God than is given in the fact that during all these years the voyage to that dangerous coast and back has been made in perfect safety. The third "Harmony" became, a year or two ago, too old for such a voyage and a substitute was chartered. But this year that is judged unnecessary. The outgoing missionaries are traveling by the Allan Line to St. John's, and thence by mail boat to the coast. By this recent means of communication the old means is being superseded. The world moves, and Jesus reigns.—*Missionary Record.*

METHODS OF WORK.

By Mrs. Ebert Wikoff, Middletown, O.

AN OLD man stood on the top of a hill gazing fixedly upon a scene in the valley below. A battle was being waged there—a fierce battle between a wild nomadic tribe and the chosen people of God.

The man who stood and looked was Moses. He held the rod of God in his hand, but on his brow anxiety rested. Beside him, standing in silent sympathy were his brother Aaron, and a man named Hur. They saw Israel prevail; then fall back, and

press forward again, only to be beaten back. Victory came to neither side. Feeling the utter helplessness of their condition, and recognizing always the power of the God above, Moses lifted his hands in prayer, beseeching the divine intervention of the Father in behalf of his children. As soon as those hands go up toward heaven the Amalekites weaken, waver, and begin to fail. But physical weakness creeps on, and the hands fall. Then Amalek prevails. Alone on the hill Moses could only have witnessed defeat. But now, "Aaron and Hur took a stone and put it under Moses, and he sat thereon, and Aaron and Hur stayed up his hands, until the going down of the sun."

Look for one moment on that picture! It may be fancy has painted it there, but in that scene seems vividly portrayed the three-fold object of our societies. The central figure represents "a more complete devotion to Christ and to his cause," while "assistance in missionary work" on the one hand and "developing a missionary spirit" on the other support the main issue.

The *main* issue—let me repeat. It so happened that in the framing of our constitution, the idea of devotion was put last in setting forth the object of our work. It may not matter so much as to its position there, but it does matter *very* much the place we give it in our hearts and lives. We have in the past endeavored in every possible way to assist in missionary work, we have spared no pains in developing a missionary spirit; but *have* we—I ask it seriously, *have* we expended as much effort to bring about a "more complete devotion to Christ and his cause?"

We, too, are standing on a hill looking down on a battle. We have long stood here, and the battle is fierce—that battle between darkness and light, between right and wrong, between heathenism and Christianity. We have felt a great need, realized our helplessness, lifted our hands in prayer, and many victories have been ours. But just now there comes up to us from that horrible scene of carnage and bloodshed an awful cry. For lack of reinforcements some of our forces are wavering; part of them retreat and the enemy closes in with a mocking yell of triumph. We hear it and redouble our efforts. We distribute literature; lecturers agitate. We rack our brains for some new means of raising money, fly furiously to and fro in our frantic efforts to restore order. And all this time there is speaking to us a gentle voice, which we have failed to hear above the din: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which heareth in secret, and thy Father which seeth in secret, shall reward thee openly."

Ah, my friends, can it be, after all that has come to us in answer to prayer, that our hands have become weary, and we have let them fall? Can it be that instead of bringing every line of work into connection with the central idea, that of communion between our Leader and us, that we have broken off a little, and devoted ourselves a little too much to secondary matters, and neglected many times that which brings down the blessing of God upon this earth? True, we have worked. Oh, how *hard* we have worked, but the sound of that cry, in ever increasing crescendo, still rings in our ears, What more can we do? With something akin to despair we are brought to exclaim,

"Truth forever on the scaffold
Wrong forever on the throne."

But listen,

"That scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own."

Then let us not lose courage, but go on with a stronger determination than ever before to *win*. The only means we have at our command is through the operation of the three principles upon which we plan our work. We learned from the picture upon which we looked, that these principles must be *united* or they fall.

Learn this one thing more. They must be united in such a way as to form a vessel fit for the Master's use, through which he may pour a blessing. You ask for methods and I urge that whatever methods be em-

ployed, they may only serve to hold paramount the one great idea of complete personal devotion to Christ. No method is any better calculated to develop a missionary spirit than the natural influence of a truly devoted life. No one is better fitted to assist in missionary work than one who daily consults the highest authorities, and places his hand in that of the most competent of Guides.

Methods, is it? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Methods? Let Andrew Murray in his "Plea for More Prayer" answer you. Heaven is still as full of stores of spiritual blessings as it was on the day of Pentecost. Our life and work are still as dependent on the divine impartation of divine power as it was then.

Prayer is still the appointed means for drawing down these heavenly blessings in power on ourselves and those around us. God still seeks for men and women who will, with all their other work of ministering, specially give themselves to persevering prayer. Shall we not beseech God to make all this truth so living in us that we may not rest till it has mastered us, and our whole heart be so filled with it, that the practice of supplication shall be counted by us our joy and our strength and we will find in it the sure measure for blessing on ourselves, on the church, and on the world."

Concerning Specifics

REV. HENRY C. MABIE, D. D., HOME SECRETARY.

IN connection with the work of the American Baptist Missionary Union, the desire has prevailed with many persons to make a speciality of the support of native workers. The explanation is simple. The conviction of the importance of the native ministry as an arm of the service, the known and natural desire of the missionary to increase the number of such helpers, the wish of the contributor to represent himself on the field by a concrete element in mission enterprise—these all have had their part, and for each, as a factor viewed by itself, there is much to be said. When, however, the work as a whole is considered, experience proves that there is need of a truer correlation of the factors involved. The time seems to have come when it is highly desirable that all concerned should earnestly cooperate to bring this about. This view prevails not only with the executive officers at the rooms, but also with many of the ablest and most experienced missionaries on the field. The subject was made an important part of the last annual report of the Executive Committee, and at the anniversary held at Detroit in May, 1900, after thorough discussion, the recommendations of the report were adopted. We here quote the paragraph adhered to:

"In this connection we desire to call the attention both of our missionary brethren and the home supporters of the work to a danger strongly accentuated by the financial record of the year—the danger that a considerable part of the normal income of the Union will be diverted from its regular and more important work. During the past year many thousands of dollars, forming no inconsiderable part of the entire receipts, have been contributed for use as 'specifics.' By the terms of the gift the committee is required to apply these offerings to objects not included in their list of regular appropriations. This list is made up at the beginning of the year, after consultation with all workers upon the mission fields, additions being made to it from time to time if unforeseen needs arise. It represents the needs believed to be relatively most urgent.

"The serious embarrassment which may result to the work if offerings are largely

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

diverted to objects outside this list of appropriations is apparent. A well-balanced, equitable provision for the general work is made difficult if not impossible. Moreover, if, as is certain to happen, an offering made one year is withheld the next, either the plans of the missionary receiving the offering are deranged or an additional burden unprovided for is left upon the general resources. We know that our brethren upon the mission fields can find ready use for additional gifts, but we are quite sure they would choose to forego them rather than receive them at the cost of injury to the work as a whole. We know too the generous instincts prompting the gifts, and rejoice in them as an indication of growth of missionary interest, but we would urge the importance of devoting these gifts to the most urgent needs as recognized in the regular work rather than to needs less pressing. If friends will write to the boards they may learn at any time of important items included in the schedule of the year to which the committee will willingly devote such special offerings as they may wish to make. It is our earnest conviction that the interests of the work and the workers alike are best served when gifts are applied to the work planned by those charged with responsibility for surveying the entire field and providing as wisely as possible for its needs."

In connection with the anniversary, the Finance Committee also carefully considered the same subject, and in its report dealt explicitly with the question of the specific support of native workers. This report, also, after prolonged discussion, was adopted. The following are the paragraphs referred to:

"We find that the board have been and are increasingly embarrassed in the administration of their trust by the multiplicity of contributions designated for some specific purpose in the mission field, not included in their plans. These amounts usually take the place of a contribution to the general fund, and thus practically cut off revenue needed for more imperative demands. We would, therefore, earnestly discourage such specific offerings, unless for purposes approved by the board, and strongly urge that offerings be made to the general fund.

"The habit of some missionaries writing to friends at home and inducing them to make offerings for some specific work in their own field, independent of and without consultation with the board, we consider as likely to embarrass the wisest administration of the work as a whole, and as tending to curtail the resources of the board for needs more imperative.

"The plans suggested for the development of interest in our churches by the establishment of more intimate relations between churches and individual stations on the mission field, we heartily approve, but urge that care be taken to make offerings only from motives of love and loyalty to Christ, the great missionary and head of all our work."

The sentiments embodied in these quotations may be considered as expressing the maturer judgment of the friends and servants of the cause, who have pondered the questions involved long and well. With a view to acquaint those interested with the several bearings of this question of specifics, we ask the most candid attention to the consideration herein following, which would seem to justify the action taken. The interests affected by the matter under review are those of The Contributor, The Native Worker, The Missionary, and The Treasury of the Society concerned.

I. *As Concerns the Contributor.* It is deeply appreciated by us that friends of this cause are disposed to enlarge their giving for the work; and the desire to be personally represented on the field is in itself commendable. We also believe that the friends of this cause who wish to give specifically and thus to sustain more intimate relations to the field, desire to do so in the wisest way and in full consistency with the interests of the work as a whole. This way, we believe, is indicated in the suggestions made in the reports above referred to. In a word, it is to become responsible for the support of some part of the work of a station or its equivalent, rather than for the support of

an individual on that station.

However people may intend, specifics, as a rule, are not extra gifts ; they are in lieu of what should be regularly given to the work as a whole. The regular giving to the general treasury is far short of what it ought to be and what it might be. The common fact that one often offers to give $50 or $100 as a specific, while probably as a rule giving much less to the general work, is proof of this. The $50 or $100, or more, annually offered could just as easily be afforded on the basis proposed if only our point of view were accepted, and there were cheerful compliance with our plans. Accordingly, if those who desire to give specifically and in much larger amounts will devote those same gifts to some part of our general station work, for which the society has a pledged responsibility, it would be greatly appreciated, and much embarrassment now experienced would be relieved.

Why should one require his brethren to carry all the risk of projecting the missions and sustaining their organization while himself insisting upon the right to support only such forms of work as are particularly attractive, and these as extras? It is a common thing in an average year for $20,000 or more to be sent to the missions through the treasurer for these extra specifics, contributions which do not help us to care for what we are imperatively required to provide for and for precisely the same kind of work. It is probable that the great majority of those who now give to these extras would at once abandon the idea and adopt the better way if they realized what proportions the evil has grown. About $20,000 of the annual deficit in recent years might have been avoided if the donors of extra specifics had only sent us their gifts undesignated.

II. *As Concerns the Native Worker.* This worker is confessedly an important factor in the work. Pagan peoples must be evangelized chiefly through divinely-called men of their own race but this being so, is there not more reason that this should be done on the wisest principles? As is well understood, there is only a limited number of reliable and efficiently trained natives who can wisely be employed. It is important to be careful that unsuitable men should not be taken up. Such men in the end may disappoint both the mission and the contributor. The tendencies to cupidity, engendered through the too free use of American money, need to be guarded against. Wise missionaries of all denominations in recent years have felt compelled at this point to revise practices into which they fell in the years of their inexperience. There is danger of pauperizing our own native Christians by cultivating in them and their children an undue expectation of pecuniary support. The tendency to make a particular favorite of a native worker is always harmful. Many insist upon having a photograph of the worker supported upon writing letters direct to him, and receiving letters direct from him, the result of which possibly is that the worker thus exalted above his brethren may become self-important, even arrogant. He may begin to boast over his associates not similarly adopted, and ere long a melancholy lapse in simplicity and faith follows, and perhaps the worker falls into sin, the cause is scandalized, and the home supporters, especially if they be young people or children, when they know the truth about the case, as they must know, receive a moral shock which chills their original ardor and confidence.

Again, this tendency to single out and make favorites of native workers puts further away the day of self-reliance, self-support, and self-government on the part of the native church.

Considerate contributors at home will render the greatest help to the entire administration of the work if they will assist us in safeguarding the cause against the perils hinted and will join us in the adoption of a better way of securing closer relations between themselves and the work on the mission field.

III. *As Concerns the Missionary.* It is very natural that the missionary should desire to increase his force of helpers. Moreover the missionary is often requested by friends at home to permit them to support

such a worker as a speciality. The considerate missionary, however, cannot forget that year by year the Missionary Union in its regular schedule of appropriations furnishes him with a sum of money whereby he is already enabled to support, or, what may be wiser, to assist a goodly number of such workers. The number varies from two or three to as many score, according to the age, importance, and scope of the station's work. Indeed, there are now being supported or assisted by the regular funds of the Union more than three thousand such workers, for whom a total of from $30,000 to $50,000 is usually appropriated. Besides, this expenditure is voted by the Executive Committee in the justifiable expectation that the constituents of the Union, next to supporting the missionaries sent out in their name, will make it a first duty to furnish funds also for the support of these native workers, for whom appropriation is made.

Every consideration of loyalty to the work itself, as well as to the Missionary Union, therefore, will help the missionary to cooperate with the administration at home respecting the question of the method and the limits of the application of funds to specific needs.

IV. *As Concerns the Treasury.* The reliability of this treasury, cared for by its responsible and trustworthy executive officer, and the able Finance Committe cooperating, has been secured as the result of many years of most painstaking and devoted effort. It has now an established character and standing. It is because of this, as well as for the work's sake, that annuity funds, legacies, often in large amounts, and increasingly large donations are coming to it. The credit of the Union is unimpeachable; its paper has a value in the foreign markets equal to that of the best banking houses in the world. This treasury, therefore, is entitled to the consideration and sympathy of all who in any degree share in the benefits or who request its kindly offices. Those who ask for specifics extra will do well to remember that while asking for the services of this treasury to forward and apply these funds, there should also be a corresponding lovalty to its interests and welfare. Pains should be taken not to divert funds from major to minor interests nor to unduly multiply the details of the record keeping nor to impose conditions with which it is often hard to comply.

We have thus called attention to the various bearings of this matter of specifics, and especially if they are extras. We trust some light has been afforded which will be welcomed by the real lovers of this cause. We, however, wish it distinctly understood, in accordance with the recommendations of the Executive and Finance committees, as quoted above, that we welcome the closest participations in such parts of our work as are included in our schedule for the year on the various stations, and we will cheerfully devote the contributions made for such objects in those stations as the donors may indicate. In this way the contributor will have a specific relation to some concrete form of work, and yet his gift will be so bestowed as to apply on the miscellaneous fund which is regularly sent out each year for the support of station work. Thus a long step will be taken towards a wiser application of money on the foreign fields and towards conserving the proper interests of the organization which we all love. Many an evil will be avoided and many a benefit will be secured.—*The Baptist Missionary Magazine.*

THE SYMPATHY OF TEARS.

By GRACE CHALMERS BROWN.

The sweetest word of Scripture text is "Jesus wept." There was *one* to give the dead man life; there was *one* to glorify his God, but there were *many* there to *weep*. Ah, even God's power is a passive quantity except it flow in the tide of sympathy; and mighty conquerors are we who go forth to weep. The tears of thousands mingle with us, and in "union there is strength."

Two weeks ago my little Artur Loison died. He was an only child, and as I went up the stair of a native house which led to this Italian mother's home, my heart almost failed me, for I dreaded the ordeal of mingling my tears with hers. Ere I saw the mother's face, ere I clasped her hand and kissed, with sorrowing lips, the beautiful form of white clay in his school boy's suit of white, in his white coffin, and protected by a white net brought forth my kindred tears and because of these the mother grew strong and could tell me how beautifully he had died; how he had repeated verses from the Scriptures that he had picked up in the Arabic language from the prayer meetings and from the children's little Bible lessons, and how he had repeated portions of Psalms that he had learned to sing with the native children, and how he told her not to cry, that he was going to Jesus and to his father (who had died some time before,) and that he knew he would be so happy, and that because he was going to be happy she must be happy also and not cry. As I looked upon the sweet face even more beautiful in death than it had been in life, because Christ's heavenly stamp was now upon it, I thought surely here was one of God's own messengers, for how often I myself had felt nearer Christ because of the dear child's presence. He was a bright boy and came to school solely for the English language; but it was not for this earthly brightness that I loved him so dearly, it was for that tenderness, that fineness of his sweet soul that drew me so closely to him. Sometimes in the long hot days, child-like, he would get rather indolent, and when I would scold him a little, the tears would come into his loving brown eyes, and then my feelings being hurt because I had wounded his, I would pat him on his shoulders and kiss his little cheek. Before he died he asked repeatedly for me. Was I not coming? Was I not coming? The natives never told me—they never carry bad news,—and I saw him only in death. Oh, so often, the finer, tenderer, higher elements of our nature are never understood by the mass around us. Here was one with whom I felt a kinship and because of broken kinship I mourn as one bereft. What silence there was in the school that Monday morning when we talked of little Artur's death. How sad they all were that he had gone from us; but how happy that he had died so beautifully! And then while we talked about him there came to our minds the death of little Aroosa. She had another name, but I don't know what it was; we always called her Aroosa. Aroosa means *bride* and *doll*. She was the noisiest little creature. I miss her even yet. She was only five years old, but she would walk about with such a thoughtful air, and was so clever and learned so fast. One night she went to bed on the divan and, the house being new and not yet plastered, a scorpion crept out of the wall and bit the child upon her little fat arm and in the morning she was dead. Not many days afterward her little brother, the only son, died, and when I called the poor mother's heart was nearly broken. She had fine twin girls in the school, but for her sweet babes she wept and I observed that she listened, with a keener relish than usual, when I read to her of Christ's grief, for in Him she found strength.

But it is not always for the dead, and the sorrowing for the dead, that we weep. Sometimes we must weep for the living. A short

time ago I went to visit the mother of our recent Muslem convert. I had wanted to make this visit, but the Christians would get so frightened and excited that they hindered me, and even on this particular day, after so long time waiting, they tried to persuade me not to go. But I felt I just must go. I suppose I was led by Him who leadeth all that trust in Him. On my way I found a little girl, one of my pupils, who showed me the house. I did not get entrance at once; the poor one looked frightened and hesitant. I gently opened the door a little wider, however, and went in. It was just a hovel. She did not ask me to sit down even, but I sat down on the floor, and when I asked her if I might read she did not say yes. Yet I read to her of Christ's love for Peter. This short story proved indeed an inspiration. Of such love she had never heard, and she said, "Shall I get you the rug? and will you pray?" She expected me to pray like the Muslims, kneeling on a rug. We stood up and I prayed and God's power was surely manifest that day, for we both wept, and, my dear friends, you would have wept too. The poor woman sat upon the ground, a girl baby on her lap and another girl not much more than a baby by her side. There were two more girls old enough for school (they are coming to me after vacation) and yet an older one who was blind and deaf. And then she had a blind son whom the Muslims pounded until she had to send him off to her married daughter's away up the country. Her older son, the bright one and stay of the family (for the father's wage is not much), had denied his faith. To me the saddest part of it all was that she had not the religion of Jesus Christ to rest upon; that religion which I have rested upon and have learned to love dearer than my life. O! no wonder I wept.

I appreciate very much the need of calmness and composure, the value of placidity. In the Christian warfare there is need of all these and no where more than among Christian laborers; but while I would be calm and composed, and placid; yea, while I would be even stolid if need be, God forbid that His power within me should be only passive. Let it act through the flow of sympathy and God's name will be praised for it.

STRANGERS IN OUR LAND.

Read at the W. G. M. S. Monmouth, Ill., May 1901 by MISS ELIZABETH WISHART, Pittsburgh, Pa.

THE Word of God lays upon the church special obligations with reference to the strangers within the gates. It teaches that God hath made of one blood all nations of men that dwell upon the face of the earth, and hath appointed the bounds of their habitation. Even in the days of Jewish dispensation, when the privileges of the church were more exclusive and narrow than they are now, frequent and solemn injunctions were laid upon God's people to have proper regard to strangers. They are included among those who are forbidden to violate the Sabbath, a restriction that was designed as a means of blessing to themselves as well as for the better observance of the holy day. God's people were forbidden to oppress the stranger, being reminded that they themselves had long been under oppression in a strange land, in consequence of which they knew the heart of the stranger. Such exhortations come with manifold greater force to us who enjoy full Gospel privileges. We "who were aliens from the commonwealth of Israel and strangers to the covenants of promise" have had the joyful tidings of salvation extended to us, and we are under consequent obligations to impart the same blessings to others so far as we have opportunity. We have the assurance that the company of the redeemed will contain "a

great multitude, which no man can number, of all nations, and kindreds, and people, and tongues." And the command of our Saviour to His followers is to become witnesses unto the uttermost parts of the earth.

We recognize the obligation to send Gospel messages to the heathen in far-off lands, but the church has been slow to realize and meet its obligation to care for the unevangelized strangers who flock year by year to our own shores. As citizens of this great republic we naturally protest against an unrestricted tide of immigration, and often complain that in many sections native citizens have been crowded out by those who come speaking foreign tongues. We need to learn anew the lesson which Paul so thoroughly accepted after his conversion: that he was debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. We are ready to say concerning the unevangelized hordes who are flocking to our shores as the disciples said to the Lord of the multitudes in the desert, "Send them away." Is not the Master saying to us in reply, "They need not depart; give ye them to eat?"

While comparatively little has been done for many classes of foreigners in our land, it has perhaps often been through lack of apparent opportunity rather than through a spirit of unwillingness on the part of the devoted servants of Christ. For the most part these foreigners who have come to our shores show no eagerness for the Gospel, being satisfied with that substitute with which Rome has sought to keep her devotees in darkness and bondage. All the more eager should we be to improve any opportunities that may come to our knowledge to enlighten these strangers who are in darkness, however slightly the door may seem to be set open before us. Devoted servants of Christ in our own church have already entered doors set open to help these strangers and are endeavoring to bring them to the light.

One example of the results of patient, persistent effort to instruct and evangelize foreigners is found in the history of the work of our congregation at McDonald, Penn., under the efficient leadership of its pastor, Dr. W. D. Irons. Soon after settling in that community, he began labors among the French-speaking Belgians, of whom there were many in that locality. He visited two or three homes where no one of them could speak a word of English. Signs and pictures and a few words that he recognized from the Latin were the only means of communication. Through kindly interest shown to them, members of these families began to attend church and Sabbath-school, even before they understood the language in which the Gospel was preached. Later a French class was organized in the Sabbath-school, which was taught by one of their own number who had come under the power of the grace of God. Still later a prayer-meeting was inaugurated, then an afternoon service, and finally the securing of a devoted French assistant pastor, the Rev. E. L. Lheureaux, who preaches to a large congregation every Sabbath day, and carries forward other parts of pastoral work. When asked to name some of the secrets of his success among these foreign people, Dr. Irons replied, "Love for souls, faith, prayer, work, brotherly kindness, and hand-shaking backed with warmth of heart."

During the past year, the Monongahela Women's Presbyterial Missionary Society has been supporting a mission to the Italians in the city of Pittsburg. This work is under the efficient direction of a young minister, Rev. H. G. Edgar. In an article in the February Women's Magazine, he states that the number of Italian immigrants in this country in the year 1899 was 109,000. A colony of 2,000 of these live in a certain section of Pittsburg, in tenement houses of the poorer sort, where they are surrounded by influences not at all conducive to upright living. In the work which is carried forward under Mr. Edgar's direction, three regular meetings are held each week. On Friday evening a religious English school is held. On Saturday afternoons a sewing school is conducted, at which there is an attendance of some forty

or fifty Italian girls and from eight to twelve teachers. On Sabbath evenings a Sabbath-school is conducted. In all these meetings religious instruction is given a large place. The progress has been apparently slow, but as the missionary says in the article from which these facts are gleaned, "It cannot be expected that the influences of generations can be counteracted in a day. However, we believe we are making impressions and progress." Should not this work be heartily sustained in the future? It is persistent effort alone that can be expected to yield permanent results.

A beginning has also been made among Polish peeple in that same community which gives promise of good results if wisely and persistently carried forward. By a chain of circumstances the finger of Providence seemed to point to the Presbyteries of Allegheny, Monongahela, and Westmoreland, of our own church, to undertake the partial support of a weekly Polish paper, "The Gazeta Pittsburgsha," one feature of which is a page devoted to religious articles of a kind adapted to the needs of the people among whom it circulates. The editor of this paper is now a member of one of the mission congregations in Pittsburg, and seems anxious to do all in his power to enlighten his countrymen with Gospel truths. Sabbath-school lessons are published each week, with expositions prepared by a number of our ministers and carefully translated into the Polish tongue. A variety of other evangelical articles appear week by week, through which it is hoped that the seeds of the Gospel will be widely diffused. This paper goes into nearly 2,000 homes every week, reaching more souls than are reached by all the Polish evangelical missionaries in this country, of whom there are scarcely a full half dozen; yet the Polish population of the United States is estimated at more than two million souls.

For several months the Women's Board of our church has been supporting a Polish evangelist, Mr. Constanstine Antoszewski, who has had remarkable success in extending the circulation and influence of the paper referred to, and also in the distribution of the Word of life. Since he began his labors last October, he has distributed 436 copies of the Bible, or parts of the Bible, of which number 274 were through sales, and the remainder donations, and has taken 212 new subscriptions for the paper. Many of the sales have been effected in connection with subscriptions for the paper which our people are helping to suppsrt. At the present time Mr. Antoszewski is making his headquarters in Pittsburg where he is laboring as an evangelist and colporteur and conducting Polish meetings in connection with one of our missions, visiting from house to house and doing all in his power for the spread of the Gospel among his own people. Seven of these Poles have already made a confession of their faith and many others attend his meetings, which consist for the present of a morning service and a Polish class that meets every Sabbath afternoon. Speaking of the reception which his work has among his countrymen, Mr. Antoszewski says:

"I visit families and introduce the Polish paper. With the paper we give a Bible or a Testament as a premium. If I fail to take a subscription for the paper, I try to sell a Bible or a Testament. In order to be able to make a sale, I read a chapter or more, and to get their attention at all show some of my flower-cards from Palestine. Then it is quite easy to talk about the Bible land and to connect the land with the Bible. Almost everywhere I come the people do not want the Bible at first, not knowing what it is; but when they hear me read to them a chapter or two they quickly change their opinions, listen with great interest and reverence, and sometimes one can see the tears in their eyes. 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.'"

While this work has its center and headquarters in Pittsburg, it is by no means confined to this locality. In his work of Bible distribution and the circulation of religious literature, Mr. Antoszewski has already visited the following communities: Buffalo, and Yonkers, New York, Erie,

Philadelphia, New Castle, Beaver Falls, Wampum, Clifton Heights, Penn., and Scranton, Priceburg, Wilkesboro, Duryea, Edwardsville, Ashley, Plymouth and Nanticoke, in the coke and anthracite regions of Pennsylvania, in Camden, New Jersey and in Youngstown, Ohio. Hitherto this work has been carried on in connection with a mission which is conducted for English-speaking people in Pittsburg. It is thought, however, that it would be attended with better results if a separate place of meeting could be provided, which might come to be regarded as a sort of Polish headquarters, from which evangelical literature would be published, and in which the Gospel might be preached week by week. If the means were available, a very suitable location could be obtained which would serve as a center for both the publishing and preaching departments of the work. As among other classes of foreigners, the progress of the work may be slow and discouraging. Hitherto it has been largely a work of seed-sowing, but hoping for the divine blessing upon these efforts and relying upon the promise of God, we may certainly hope that it will prove fruitful in time to come.

The prevailing religion of the Polish people is Roman Catholic. Yet there are many of them who have grown tired of priest-craft and have broken away from Romish rule. Unless these people can be reached with the Gospel, the result will be that they will drift into atheism and other falseisms which will decidedly unfit them for true American citizenship, and they will become more and more a menace to the peace and welfare of the communities in which they reside. But with the divine blessing upon these efforts put forth for their evangelization, we believe that if persistently carried forward they will yet yield a goodly harvest of souls and a rich revenue of glory to the Redeemer's name.

The Polish people are a strong, intellectual race from whom have arisen eminent statesmen, scientists and musicians known all over the world. Lovers of science will readily recall the name of Nicolas Copernicus, the Polish scientist if an early day. The names of Thaddeus Kosciusco and Count Pulaski, of Revolutionary fame, are remembered by historians. And Paderewski, the great pianist, Chopin, the Reszke brothers, and Sienkiewicz, the author of Quo Vadis, and Dr. Dowkoutt, the author of "Murdered Millions" and "Tell Them" are Polish men well known to the musical and literary world of the present day. A prominent Polish-American citizen who is widely known today is Col. John Sobieski, who is a staunch advocate of temperance, devoting much of his time to this cause as a public lecturer. He is a lineal descendent of John Sobieski III, Poland's greatest king.

The more than two million Poles in the United States are settled in colonies in our larger cities and in the coke and anthracite regions of Pennsylvania. The largest settlement is in Chicago, which is said to rank next to Warsaw and Lodz as the third city in Polish population in the world. There are also large settlements in Buffalo, Cleveland, Detroit, Milwaukee, and in Scranton and Connellsville, and other sections of Pennsylvania. In western Pennsylvania, where this seed-sowing by our church has been begun, according to reliable estimates made by the Young Men's Bible Society of Allegheny County, there are not less than 15,000 Italians, 15,000 Poles, 5,000 Bohemians, 5,000 Belgians, 5,000 Slavs, 5,000 Lithuanians, 1,000 Russians, and 12,000 Croatians and Hungarians, making the foreign population of that locality—not including Germans, French and Irish—above 50,000. Perhaps the majority of this vast horde of strangers in America have a nominal religion, but it is to be feared that but few of them know the Gospel in its simplicity and power.

These strangers are in America nearly 5,000,000 strong! They are here to stay. They are here, a civilized, enlightened race, many of them naturalized American citizens. Whether they shall be good, true citizens of our grand republic, or a menace to its peace and prosperity, depends largely on the efforts of Christian America for their evangelization. Shall we not all do what

we can that the strangers within our gates may by the blessing of God be evangelized and Christianized, and thus made not only good American citizens, but good citizens of that upper and better kingdom. Then we can say with Paul, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of faith."

The work already done by our church for these strangers has been richly blessed of God, but it is small compared with what must yet be done before they shall all be brought to see the light. The time of seed-sowing may be slow and discouraging, and those who are thus laboring may not see the fruits of their labors in this life. But having thus entered the open door to help these strangers, they will labor on faithfully, hoping and praying for the much more they may, yes that will, by the blessing of God, be done for the strangers in our land. And the reward for faithful service will come on that last great day "when there shall be gathered together a multitude which no man can number of all nations, and kindreds, and people, and tongues," and they shall see among the redeemed those for whom they labored faithfully. And they shall hear the voice of the Judge calling, "Come, ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a stranger, and ye took Me in," and when in answer to the inquiry, "When saw we Thee a stranger and took Thee in?" the risen and glorified and exalted Redeemer shall reply, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

Editorial.

It is in Winter that we dream of Spring;
For all the barren bleakness and the cold,
The longing fancy sees the frozen mould
Decked with sweet blossoming.

Though all the birds be silent,—though
The fettered stream's soft voice be still,
And on the leafless bough the snow
Be rested, marble-like and chill,—
Yet will the fancy build, from these,
The transient but well-pleasing dream
Of leaf and bloom among the trees,
And sunlight glancing on the stream.

Though, to the eye, the joyless landscape yields
No faintest sign to which the hope might cling,—
Amidst the pallid desert of the fields,—
It is in the Winter that we dream of Spring.

ROBERT BURNS WILSON.

Again we are blessed in the anticipation of a new year in which we may work for God and may serve our brethren. Month after month slips by and we seem to have accomplished little; but consolation springs from the reflection that sometimes the deeds which appear to us most trivial may, by God's blessing, be most momentous in their burden of good for others. And yet, we dare not ignore the converse of this thought, and forget that something which seems to us but a slight act of heedlessness or a slender divergence from the law of rectitude, may be laden with woe for those around us who, whether justly or not, have been regarding us as exponents of the religion of Christ. Well may we "walk softly," looking constantly at our perfect Exemplar and praying earnestly that all our good influences shall be augmented, while all that makes for ill may be, if not expunged, at least over-ruled, through the power of Him in whose control are the complex hearts of men.

In our October Magazine the picture of boys working in a field should have been designated as "The Farm at Knoxville College" instead of at Prairie, Alabama. We

apologize for the confusion of names.

We are sorry to read the subjoined item of news which appears in the November "Missionary Review:"

"A correspondent of *Christian Work* in Samoa reports that the German Governor of Savii and Upolu the islands owned by Germany in the Samoan group, has served an ultimatum on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted, at least those features of it which bring together the native Christians: and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum."

The excellent borrowed article concerning "Specifics" which appears this month is replete with facts and suggestive thoughts Probably many people have never had their attention caught by the arguments there presented. We commend this article to the calm, unbiassed judgment of our readers.

In a private letter received from Mrs. Jean M. Morrow, recently of our Indian mission in Simnasho, but now at Ontario, Oregon, she speaks thus in recounting a little of their experience in passing from one station to another: "The valley of Silver Creek is a beautiful stretch of level country. We counted some thirty ranches in sight of the road, all prosperous-looking. They have not heard a sermon for two years. * * * * We are now located between Ontario and Arcadia. The M. E. church has regular preaching at the former place. We here held regular preaching service and Sabbath-school in Arcadia, through October and up to the present time (Nov. 4). Yesterday we drove five miles to a school-house west, for an afternoon service. The people ask that a Sabbath-school be organized there at once. Thousands of cattle and sheep are brought down from the mountains to feed during the winter, and the men attending them have no other opportunity of religious teaching—and there is no opportunity here. This in addition to the many prosperous ranches and the two towns."

It seems strange to think that any part of this country should be destitute almost utterly of Spiritual instruction. Truly here is a field for the missionary, and our hope is that God's benediction may rest abundantly upon the work just begun.

At the present date of writing, the fate of Miss Ellen M. Stone is yet in the balance. It is not necessary to recapitulate her tragic history during the last two or three months, as the daily newspapers have made frequent allusion to its details so far as known or conjectured. Both church and state are concerned in this calamity, and resort has been made to efforts for her release which we trust may be successful. The real import of this abduction is doubtful; but whether it be political or religious, we can but pray for her speedy deliverance unscathed from the hands of her lawless captors. The "Missionary Messenger" will please accept our thanks for the portrait of Miss Stone given above.

This is a very good time to begin talking about missionary literature, as societies will now be arranging their program for next year. A notice of "Via Christi" and also of "Earliest Missions in all Lands" will be found in this month's Book shelf. We earnestly recommend that societies and individuals will send to our Literature Secretary, Miss Elizabeth Caughey, Otto, Pa., for these inexpensive but comprehensive works. These text-books will serve as guides in the

use of the Union Studies which ought to prove very helpful to all desiring a systematic knowledge of the history of Christian Missions. In addition we direct attention to the following statement from Miss Caughey:

"The 'Mission Band Helper'—a volume of selections arranged by Mrs Mary C Porter—formerly sold for 40 cents now sells for 25 cents. This collection would be specially helpful for work among the children. There are in stock also many uncatalogued leaflets which may be secured at the rate of six cents a hundred. This really pays for the postage alone."

It is expected that notices will be given in the Magazine from time to time with regard to leaflets having reference to the denominational studies.

Dr. Maria White, after a sojourn in this country, expects soon to return to her work in the foreign field. It is understood that she means to spend some weeks in New York City taking a graduate course in medicine.

Some time ago we read a story of a little Cuban child in whose soul the truth of Christ's Gospel had found a welcome. To a missionary she said, "I haf learn that God is high up in heaven, and I cannot go up there now; but I haf learn that God will come down so low, as to hear the prayer of my little heart."

There is great need in Cuba and Porto Rico, as we all know, for both spiritual and physical help. To emphasize the latter, allow the following quotations from the Home Mission Monthly. The reference is to a letter from a medical missionary at San Juan: "I would gladly do anything in order to get a respectable place to take care of these people. Last week I had to open an abscess on a patient in my office, give the chloroform, and then operate as quickly as possible before she came out; afterwards put her in the bathroom to recover from her anaesthetic and finally send her home, though she had a raging fever and could hardly totter along between her two friends. Such a thing would make my hair stand on end at home, but it is all I can do here."

It is with much interest that we read any news about the mission carried on among the Italians in Pittsburg by the Women's Missionary Society of Monongahela Presbyterial. Its chief object is naturally the evangelization of those people among whom it is established, but other things are not entirely over-looked. On Tuesday evenings instruction is given in the English language which the young Italians seem very desirous to learn. The religious work is largely among the children, though adults are not altogether absent from the meetings. There are classes in sewing also. Both temporally and spiritually we feel sure that great good is being accomplished among these foreigners.

Robert Louis Stevenson is not by any means a safe guide either in precept or practice; yet some of his words are both beautiful and profitable. From one of his essays we make a quotation containing reflections not inappropriate to the end of the year: "To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy. He has an ambitious soul who would ask more; he has a hopeful spirit who should look in such an enterprise to be successful. There is indeed one element in human destiny that not blindness itself can controvert whatever else we are not intended to do. we are not intended to succeed failure is the fate a'lotted. It is so in every art and study; it is so above all in the continent art of living well. Here is a pleasant thought for the year's end or for the end of life. Only self-deception will be satisfied, and there need be no despair for the despairer. * * * * * To look back

upon the past year, and see how little we have striven and to what small purpose; and how often we have been cowardly and hung back, or temerarious and rushed unwisely in; and how every day and all day long we have transgressed the law of kindness;—it may seem a paradox, but in the bitterness of these discoveries, a certain consolation resides. Life is not designed to minister to a man's vanity. He goes upon his long business most of the time with a hanging head, and all the time like a blind child. Full of rewards and pleasures as it is—so that to see the day break or the moon rise, or to meet a friend, or to hear the dinner call when he is hungry, fills him with surprising joys—this world is yet for him no abiding city. Friendships fall through, health fails, weariness assails him; year after year, he must thumb the hardly varying record of his own weakness and folly. It is a friendly process of detachment. When the time comes that he should go, there need be few illusions left about himself. *Here lies one who meant well, tried a little, failed much:*—surely that may be his epitaph."

Christmas Cheer for the Children of our Freedmen's Schools.

As suggested last month we hope you are planning for sending cheer to the little boys and girls in our Freedmen's missions, who will have very little, if any, such cheer unless our girls and boys in the North send it to them.

What has been done in the past was so kindly received, we would be glad to see it continued this year also. Now is a good time to plan and arrange so that the boxes can be gotten off early in the season—toys, dolls, books, etc.,; in short anything that is pleasing and entertaining to a child will be gladly received. A directory of the various mission stations will be found in each Magazine and if more information is desired just write the corresponding secretary.

Another matter. Every once in a while societies receive letters from parties asking assistance. When such a letter is received by your society please look over the directory and see if the place from which it comes is in the list. If it is not there you will know it is not a regular mission and we are not pledged for it. Our first duty is to those we have promised to help, and let us see that our *whole duty* is *discharged* to *them first, then* if we have more to give we can respond to special pleas: but not until then are we free to do so.

C. JANE VINCENT, M. D., Cor. Sec.

BOOK-SHELF.

"VIA CHRISTI." An Introduction to the Study of Missions. By LOUISE MANNING HODGKINS, M. A. The MacMillan Company, New York City and London. 251 pages. Price, cloth, 50c; paper, 30c.

For many months we have waited for this little volume and are at last quite happy to present it to our readers. Via Christi, or The Way of Christ, is written by Louise Manning Hodgkins, and is the outcome of action taken at the last Ecumenical Conference looking toward the arrangement of a series of studies, giving the history of missions in the Christian era, and planned something after the fashion of the International Sabbath-school lessons. Representatives of various denominations compose the committee appointed to further this project, and as the suitable person to prepare a text-book for these Union Studies, they have selected Miss Hodgkins, editor of The Woman's Missionary Friend and formerly an instructor in Wellesley College. We shall not here reproduce the outlined prepared, as it may be found elsewhere in the Magazine. The period embraced is from the crucifixion of our Lord until the beginning of the nineteenth century, and this is divided into six sections. A synopsis of the history of the Christian church is given specially as regards its missionary enterprises, while at the end of each section are appended selections either from the ecclesiastical literature of the period under consideration or from the ethical written of that day. Valuable tables of comparative history are prefixed to each chapter, and a list of suggestive study topics is appended together with the names of books for refer-

ence. While not attempting to be an elaborate literary effort, the volume is excellently adapted to the purposes in view, namely, of furnishing a synopsis of missionary history, of guiding the student into profitable paths, and of stimulating a larger research. Great care seems to have been taken that all information should be accurate and available. In one particular only would we deem it necessary to diverge in any marked degree from the opinions advanced by Miss Hodgkins. We feel that she scarcely does justice to those great Protestant Reformers who in the sixteenth century were so engaged in wrestling with heathenism within the nominal church of God itself that they had small leisure or opportunity for sending misssionaries abroad. At that period, it is true, the Roman Church, owing partly to its prevalence among the nations then maritime, was active in propagating its doctrines in foreign lands; but we would hesitate before allowing the title of Christian missionary to be applied to its agents when we remember both what they taught and the summary methods of conversion which too frequently were employed. We venture not to question the zeal of these emissaries who, no doubt, added to their natural concern for the miserable condition of the heathen the conviction that by their own self-sacrifice they were working out their personal salvation; but we can not think that devotion is an unfailing sign of being right. There are even today false religions whose most loyal followers may well be called "devotees." Perhaps the volume under review might have been a little more guarded in dealing with this point, but we would be very reluctant to utter any severe criticism upon a work undertaken with such evident enthusiasm for the advancement of Christ's kingdom and with so sincere an effort to be just. As a whole, we commend it to the use of our societies, and shall look forward with much interest and anticipation to the appearance of the second volume a year hence. Miss Elizaboth Caughey, Otto, Pa., will be glad to supply all applicants for this book. It is understood that arrangements are being made to issue a series of maps to accompany these studies. What is now needed is sincere co-operation on the part of the missionary societies. "Via Christi" is a pleasing specimen of the art of printing.

EARLIEST MISSIONS IN ALL LANDS. By Emma J. Cummings Park. pp. 70. Price 10c.

For the benefit of the Junior Missionary societies, this little volume is issued. It follows the same course as "Via Christi," but in even a simpler form, being conveniently divided into small topical sections and the facts being presented in a somewhat pictorial style. At the end of each chapter are found "Hints and Suggestions to Leaders." Miss Caughey can furnish copies of this phamphlet.

"EARLY CONVFRSION. (One of the Sunnyside Series.) By Rev. E. Payson Hammond, M. A. J. S. Ogilvie Publishing Company, 54 Rose St., New York City. Price 25c.

All Christian parents desire to see their children give evidence of a saving union with our Lord, and there is, moreover, great beauty in a life devoted to Christ from its early childhood. The work of grace may take root in the hearts of very young children, and it should be our pleasing task to prepare the soil for that blessed seed. Mr. Hammond has compiled a number of instances where youthful persons have manifested tokens of conversion and have even been instrumental in leading others and elders to a conviction of sin and a realization of mercy through Christ. Those who are in the habit of addressing religious gatherings of children will find many suitable illustrations and anecdotes in this book, and we should think that it would be helpful to the leaders of mission bands. While we labor to interest the little ones in sending the Gospel to those who have it not, we should by no means neglect the vital point of engaging their own hearts for the Saviour, since the knowledge of and love for Him are the main-springs of all true missionary effort. The reviewer is sufficiently radical to object to all representatives of Christ such as may be found upon the cov-

er of this book, but aside from that, we think that mothers would find it a safe and useful work to put into the hands of their children.

A CLEAN LIFE. By KATHARINE BUSHNELL. 84 pages. F. H. Revell Company, Chicago, New York, Toronto. Price 25c.

Here we have a book intended for adults and not for the very young, as it deals with topics, the open consideration of which is commonly restricted. We feel it wise to limit our notice of the volume simply to saying that we heartily commend the author's effort to promote the leading of continent lives both within and without the marriage relation and to testify our agreement with her opinion that there should be but one standard of purity for both men and women. In the introduction by Josephine E. Butler, this essay is earnestly recommended "to the attention, first of all, of Christian husbands and fathers, teachers and ministers of religion." We need scarcely say that the book is excellent in its mechanical execution, as the Revell Company aims always to produce work of that description.

M. H. W.

Outlined Programs for January, February, March and April.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

JANUARY—FIRST MISSION STUDY.

1. Sketch of the spread of Christianity from the Ascension of Christ until the year 300, A. D.
2. The Life of the Apostle Paul.
3. The Roman Emperors of this period in relation to Christianity. The Persecutions.
4. Early Women Martyrs: (a) Blandina; (b) Perpetua.
5. Oral Sketch: The Christians in the Catacombs.

FEBRUARY—HOME MISSIONS; MINISTERIAL RELIEF; CHURCH EXTENSION AND PARSONAGE FUND.

1. Needs of the Home Mission Field.
2. The Urgency of the Present Opportunity.
3. Arguments in favor of supporting the work of Ministerial Relief.
4. How is this branch of the Church's work conducted, and what is its present financial condition?
5. Do we not owe a debt to this department of Christian interest?
6. What are the objects and administration of the work of Church Extension?
7. State what is meant by the Parsonage Fund?
8. Outline the work of the Women's Board for these branches of Christian activity.

MARCH—SECOND MISSION STUDY.

1. The victory of Christianity as the state religion under the first Christian Emperor.
2. Constantine.
3. Origin of the Nestorian church, and account of its missions.
4. The Progress of Christianity in Europe.
5. Patrick, Columbia, Austin.
6. Some noted Christian leaders of this period, Chrysostom, Jerome, Augustine of Hippo, Bede, Ulfilas.
7. The Rise of Mohammedanism.
8. The church in Africa
9. Brigida and the Abbess Hilda.
10. The Translations of the Bible

APRIL—EGYPT.

1. The United Presbyterian educational work in Egypt.
2. The Native Pastors.
3. The Bible Society in Egypt.
4. The present prospect for our Church in the Soudan.
5. Temperance Work in Egypt.
6. How can we help our foreign missionaries?

At roll call respond by giving items with regard to some of our missionaries in Egypt. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions; Church Extension and Parsonage Fund; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christi Empire of the West.

April. Egypt.

Fourth to the Ninth Century.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

Thank-offering.

Our Watchword for 1902.

Look Up and Read!
Look Up and Pray!
Look Up and Work!
Look Up and Give!

Our Missionary Creed.

We believe in God the Father and in His Son, Jesus Christ.

We believe it is our duty to tell the heathen of the plan of salvation, that God has provided through the death of His Son.

We therefore promise to send them the bread of life by the hands of our missionaries.

We promise to pray for our missionaries and their native helpers.

We promise to do all in our power for the spread of the Gospel in the earth that Christ's kingdom may speadily come.

A Thank-offering Greeting.

DEAR SISTER:—In making up your list of friends to be remembered with gifts at the coming Christmas-tide will you not remember to place the name of JESUS, *your best friend*, at the head of the list, and give to Him your best offering? The cause of missions, the one cause nearest and dearest to the heart of Jesus, needs a special liberal Thank-offering at your hand. Will you not place on Christmas day, in your Thank-offering box and have it ready there for opening on "Ingathering Day" next March of your missionary society? Or if you prefer, send it at once to the treasurer of your society and get credit for it on her books.

Our past year's Thank offering amounted to the goodly sum of $40,000 and *every dollar* (*and more*) was needed to supplement the regular contributions of societies, in meeting the necessary expenditures of the several departments of work under the care of our Women's General Missionary Society. When you consider that *seventy-seven missionaries* and *their work* are dependent upon the support of the women and children of the church (without any appropriation from the General Assembly) you will understand why we plead for *enlarged contribu-*

tions and *more liberal Thank-offerings* this coming year than ever before. If every woman whose name is upon the membership roll of our churches would give "according to her ability" what a *power* our women's work would become in speedily bringing the world to a knowledge of the Saviour!

And alas! What a power every woman is who fails to give into the Lord's treasury "as she is able" in retarding the coming of that promised time when "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

Miss Rena Hogg's timely and impressive articles on "Cutting Down" as published in The Christian Union Herald of Oct. 5, 12 and 19, make very plain what the "cutting down" of $7000 of the estimates to the last General Assembly by the Egyptian Association means to all parts of the mission work in Egypt. Of course the "cutting down" of the appropriation for our India mission had the same effect upon the work there. Such words as Miss Hogg's must strike deep sorrow to the hearts of all "in our homeland who love the cause of Christ in our foreign fields. And yet *simply sorrow* will not bring the greatly needed money asked for by our Egyptian and India Association into the foreign treasury. It needs *action* and *prompt action* if the work in Egypt and India is not to sadly suffer, and the hands of all our faithful untiring workers there be made to hang down heavily because of lack of support by the church at home.

In direct contrast to Miss Hogg's articles note the head lines of a Pittsburg paper of recent date in referring to the annual report of Ellis H. Roberts, the United States treasurer! "Never richer was Uncle Sam!" "Never so much gold in his wallet!" "Never such a healthy surplus!" "Bigger pile of gold than any nation ever had!"

Christian women, soberly *think of the contrast*! While our nation (of which the members of the United Presbyterian church are a goodly part,) is glorying over its treasury running over with gold, and increasing every year by the multiplied millions, we as a church are reducing by several thousands the actual sum needed to carry on the work already undertaken in our foreign mission fields and not providing a dollar for entering the wide open doors of opportunity that greet our workers everywhere Such a condition in our beloved church must make even angels to weep.

A missionary bishop once said: "There is money enough and to spare in the purses of Christian men and women to give the gospel to the entire world in a short period of time if the holders thereof would only let it go through the Lord's hands into the mission treasury." Is this not true?

Sisters, let us each one in a quiet prayerful heart-searching spirit ask ourselves such personal questions as these:

Am I doing my full part toward supporting the work in care of our church boards in the home and foreign fields?

Am I doing all I am capable of doing through personal effort, and prayer and gifts to enlarge the work under the care of our Women's General Missionary Society?

Am I willing now to do my full part to the church to make up the full amount asked for this year by our workers in Egypt and India?

Am I willing to give in the future so that our General Assembly will have no reason for "cutting down" appropriations asked for by the workers?

Am I, myself, a *consecrated* giver to the Lord?

Am I faithfully giving Him the tithe which *belongs* to Him and which I have no right to call my own?

Am I giving free will offerings beyond the tithe?

Am I, over and above all this, giving unto my God a daily or weekly Thank-offering as an expression of my deep gratitude for all the rich blessings He literally poured out upon me and mine?

Seeking conscientiously to answer these questions to our own selves, and in the presence of Him who searcheth the hearts of all, will help us to go forth into the coming New Year, better fitted for the Master's use and better able to say in truth to

the Lord,—

"Take my silver and my gold
Not a mite will I withhold."

Yours sincerely,

MRS. MARY CLOKEY PORTER.

The Measuring Rod.

Let us measure our duty in giving. What shall be the measuring-rod?

1. Capacity. "She hath done what she could." Mark 14:8.

2. Opportunity. "As ye have opportunity, do good unto all men." Gal. 6:10.

3. Convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47.

4. The necessity of others. "If a brother or sister be naked, or destitute of daily food," etc. James 2:15-16.

5. The providence of God. "Let every man lay by him in store as God has prospered him." 1 Cor. 16:2.

6. Symmetry of character. "Abound in this grace also."

7. Our own happiness. "It is more blessed to give than to receive." Acts 20:-35.

8. God's glory. "Honor the Lord with thy substance." Prov. 3:9.

9. Finally, "As ye would that men should do unto you, do ye even so unto them." Luke 6:31.—*Selected.*

Facts for the Future.

1. It is our duty as Christians to pray that God will send out more missionaries into the unevangelized world.

2. It must be our duty to make our practice conform to that prayer.

3. It cannot be our duty either by what we do, or by what we fail to do, to prevent or delay the fulfilment of that prayer.

What ever else we pray, we should at least add this to our petitions—"Lord make me honest *in* and *after* my prayers."—*Selected.*

Foreign News Budget.

India.

Mrs. Alice McClure sends, from Annat Abbey, Murree, an appeal for prayer, both for herself and a Hindu sister in whom she is deeply interested:

DEAR FRIENDS AT HOME:—The summer in Murree is over, and now we are planning for the winter work in Pindi. Murree is a very pretty little hill station very much like the suburbs of some of our home cities except that the houses are built much farther apart. We have fine views of valley and mountain from our veranda and the grandeur grows on one continually.

We have tried to keep heart and mind occupied day by day and thus the summer has sped swiftly away There is one little woman for whom I wish you would unite in prayer. As you read this will you not just now stop and in your heart offer a prayer that this young woman may be led into the light. Miss White first became acquainted with her in Pindi and entrusted her to me this summer as we were both in Murree. She came with her husband, whose work calls him to Murree in the summer. The husband seems to be convinced of the truth of Christianity, but we of course are especially interested in the wife. She acknowledges the truth of Christianity, but is satisfied to remain a Brahmin; such is the native mind and heart. I have visited her once a week and have taught her as well as I could of her Saviour. But she said one day: "Memsahiba what is the use of your asking us (there are usually four or five other women who come in while I am there) every day you come to believe in Christ? We cannot leave the religion of our parents." Nothing but the power of the Spirit can change that belief. Won't you pray that I may be so emptied of self that the Spirit may use me as His instrument, not in this instance only but always.

I feel that I cannot close this my first message since my great sorrow without thanking you one and all for the uplifting and sustaining power of your sympathy and prayers. Nothing but the power of the Holy Comforter given in answer to prayer could have sustained me as I have been and am sustained.

Egypt.

Mrs. M. Watson writes from Ramleh:

The mission premises here in Ramleh have few occupants at this time. The large company of missionaries who come to spend a few of the hot weeks of summer near the sea when the schools and a part of

the work is suspended at their stations have now gone back to their work, recuperated, shall I say, by rest and change? I fear that would not be the truth in the case of most of them, for crowded as they were in a space not large enough for the half of them they could not have the proper rest required to invigorate them for the hard work to be resumed after the vacation. The Ramleh houses were large enough years ago for the wants of the missionaries, but now the numbers have so much increased that it is almost impossible to find room even by uncomfortable packing for those connected with school work and those living in Upper Egypt who *must* if they have any change at all have it at the time of the school vacation during the hottest weather. We so much need more cottages, yet where can the funds be procured when in every department of the work retrenchment is so strictly enjoined?

We older missionaries of Cairo never felt the heat more than we did this summer. The long continuance of it was most exhausting and when the others at the station returned to take up the work Dr. and Mrs. Ewing and ourselves felt sufficiently fagged out to take our change and rest at this Ramleh resort for a few weeks.

Notwithstanding the great heat the audiences at the Sabbath services in Cairo kept up well. Many of the women who had to walk long distances scarcely missed a Sabbath during the hottest weather.

Abdullah, the Mohammedan convert wh was baptized not very long ago, went to Assiout college at the opening of the session. Sheikh Makhail Mansur, the converted Muslim who has been having such large meetings, had, on account of his health, to take a short vacation and now he has commenced his meetings again and has very good audiences, although the crowds are not so large as he had when he first commenced about a year ago.

A. L. Corkey writes from Asyut:

We have been passing through a time of sadness and mourning in Asyut. One of our number whom we loved very dearly has been taken from us to the Father's home above. For nearly a year sister Dorcas had been looking forward to having Miss Ludwig with her in the hospital. Her ambition was to be a Deaconess in one of the German hospitals, but she came here for a year's training first. She had been helping to nurse an Englishman who had been brought in from the barrage very ill with typhus. It was supposed for a few days that he would not recover, but he is well now and out of the hospital.

A few days before he left on Monday the 16th Miss Ludwig took ill with typhus and from the first she had a very high temperature and was not able to speak much to those who went to see her. She had been at prayer-meeting the Sabbath evening before, and it is hard for us who saw her there looking so well and strong and never saw her again to realize that she is indeed gone. Her mother and sister, though in Egypt, were unable to be with her at the end on account of the mother's serious illness. Dr. Watson who had been a friend of hers came through from Tanta on the 23rd the day before she died

We shall not soon forget Miss Ludwig's bright happy smile. Although she had been only a few weeks in the hospital, all the patients loved her and she will be very much missed. We cannot understand why one so useful and so much needed has been taken from us. She has been called to higher service by Him who says, "What I do thou knowest not now, but thou shalt know hereafter."

Miss May Rose Hart writes from Zagazig:

I am very glad to report to you that our little boy Walter, who was lying with typhoid fever one month ago, is now able to walk about the room. We hope that ere long he will be quite himself again.

I wonder if some of the readers of the MAGAZINE would not be interested in hearing a new receipt for curing fevers. An important man, who had received his education in the great Mohammedan school in Cairo, was telling us that the best thing to do for one with fever, is to take a white piece of paper and get some one to write a few letters upon it; then take some cobwebs and burn the two together, having the patient enhale the smoke from it. He praised this remedy very much; then said that this year the sickness was of a very bad kind and would not yield to this treatment as it did in other years.

Miss Grace C. Brown writes of the river work:

I have spent a good deal of time lately, i. e., since I came back from the sea, getting the new work out on the river started up again. The teacher who was there last year being about to get married I put another in her place who took sick and when Zanib, Mohammed, one of my pupils, said she would teach if I were willing I did not hesitate to take her, and she is making very good headway in the school. I have had to do a great deal of visiting both in the neighborhood of the school and in Embabi to get the children back to school and also the men to attend the meeting on Sabbath day; for in vacation everything slacks up because of the great heat. Though it is difficult to get the women to attend the Sabbath meeting, the school girls come very well though in the Bulak Sabbath meeting, the mother of Abdullah, our latest Muslim convert, comes quite often.

I have always been happy in the work for the Muslims on the river. There have been backsets and difficulties, just as in any other work, but on the whole it has been successful.

By a private arrangement this work is being transferred to the English missionaries. I was in hopes means might be provided for the work by our own mission with a lady missionary to superintend it in connection with the larger school in Bulak, and asked the privilege of remaining a year longer before taking my furlough in order that this might be accomplished. But as there is no possibility of gaining either the one or the other of these blessings, I am quite content to take my furlough at the earliest possible date. Not being willing however to leave my good Muslim friends without a guiding hand, I have privately arranged that the work shall belong to the English, though they do not wish to take full charge of it until I leave the field.

A writer whose name and location of work seems to have been accidentally omitted, says:

August 21st saw us in our new home with our earthly possessions heaped in confusion around us. A few days sufficed for getting things in livable condition. Our bric-a-brac, photographs etc., are still unpacked. Then we began visiting the families of the congregation in company with the evangelist. I must say that the hearty welcome we received every place was cheering indeed. What a contrast between this and the

opposition and indifference that greeted Dr. and Mrs. Harvey when they first entered the field more than thirty years ago. On every hand we meet with the fruits of their labors here. Even people who do not want to have anything to do with our religion receive us gladly into their homes. They all speak in highest praise of Dr. and Mrs. Henry and Miss Thompson.

The people were anxious for us to open both a boys' and a girls' school. But when we told them that there was no hope of any aid from America this year, and whatever was done must be done on their own responsibility, the Church Committee had a meeting and decided to open a girls' school now. A graduate of the Cairo Boarding School was secured for a teacher. She taught in the Cairo school four years,: so has had valuable experiences. I give lessons in English.

The rooms for the school are in the church building. It is well planned and very convenient. The women can both hear and see the preacher, which is more than can be said of some other churches in this land.

The congregation is not large but they are faithful in attendance. Twice on Sabbath the seats in the women's part are well filled with intelligent women and girls. And Thursday morning at 8:30 a goodly number of women come together for prayer-meeting. I wonder sometimes if our women at home would do any better if they had to come out at that early hour and bring one or two little ones along.

Missionary Correspondence.

MURREE, INDIA, OCTOBER, 1901.

DEAR FRIENDS:—This is vacation time and most of the missionaries are in the hills for their well-earned rest. I am happy in being just where I want to be here in Murree with Mrs. McConnellee and Mrs. McClure. The journey here is so much less tiresome than to Dharmsala and I wish to visit in Rawal Pindi, for there will be no chance to return before starting for America early in January, 1902. Owing to a prospect of soon getting a good rest, I am only taking four weeks including traveling instead of the usual six weeks for rest and ten days for traveling. The heat was more trying than usual and I was too worn out not to take a little vacation.

We have enjoyed the visit of some missionaries from Arabia, Dr. and Mrs. Dr. Thoms, both of them physicians. They live on a coral island in the Persian gulf; the boat only touches at their port once in two weeks. Their little girl was very ill with fever and they decided to come to India for her sake and got ready in one day, as they feared it would be too late if they waited two weeks longer for the next boat. They have no place in their own country to go for change as we have, and Murree, India, is their nearest hill station, but they went on to Kashmir and spent two months at Srinagar in order to have the medical experience at the big hospital at that place. The Neve brothers are excellent physicians and have the largest and best equipped hospital in India. Their little one improved very much but needed the more bracing air of Murree and they yielded to our entreatiss to stay a few days, and we had a real good American visit.

They are doing foundation work and have to endure many things that we do not. The part of the island where their house is has no soil and they cannot have a garden or flowers. Their drinking water is carried on a camel twelve miles and they have to pay two annas a skin for it. In hot rainy weather the water is 80° warm. They put it in earthen jars to cool and in hot dry times it gets reasonably cool, but when there is too much humidity for evaporation the water stays hot. There is only one other missionary family there and they live on the other side of the same house. Their potatoes are all shipped from Bombay and they are compelled to use a great many kinds of tinned meats and vegetables. The Turkish government is very suspicious of any one traveling through the country, so they cannot go out itinerating in the free way that we do here. They take one camel and one man for a companion and start out.

That the people are willing to receive the light, is shown by the fact that on a trip two hundred copies of the Testament were given away before the journey was half complete. Compared with our Arabian friends we feel that our lines have fallen unto us in pleasant places.

My work has gone on very well this summer. The patients have been of a better and more intelligent class than ever before and up to date I have not had so many in-patients before. Some one said as the work is in a flourishing condition I should not leave it. I say that is the very condition one should leave his work. Seven years is long enough; one gets quite worn out in that time, not so much from the actual physical labor as the pressure of responsibility and nervous strain of having so many difficult questions to settle.

We will soon be gathering in Sialkot for the Annual Meeting and all regret that we have not a lot of new missionaries to welcome this year. With those who go home because of ill health, as well as those who are going because their furlough is due and they really need the rest, our work will be very much crippled. It is lonely and hard for a Miss Sahib to work by herself and there will be a good many alone in the next few years unless you send five or six young ladies at once. Misses Fulton, Spencer and I are to go this year and Misses Martin and Morrison the next, and you know Miss Dickey has already sailed for the home land. It is very discouraging that no one is coming out to our help, but it is the Lord's work and He knows all about it.

The weather still continues hot in the middle of the day and if it does not get cooler by Annual Meeting time I fear there will be any amount of fever and sickness. Last year was the first time in all my experience here that I could enjoy Annual Meeting, for every one kept well; that is, there was no real serious sickness as there had always been every year before. We had two or three who were so ill that we all felt anxious. We are looking forward to a delightful season of Bible study before our meetings begin.

Yours Very Sincerely,

MARY A. PLATTER. M. D.

JHELUM, INDIA,

You ask for "something about the changes which you see in the condition of the work since you were in the field before." My first impression upon returning to this country after an absence of eight and a half years was that it is the same old India. Notwithstanding the fact that famine, plague and cholera have been abroad in the land and each has slain its thousands, we still see the same crowds of people everywhere. We meet them by the dozens in the country roads, and they swarm in the streets of the towns and cities, men and women and little children, the same unwashed, unkept multitude, Hindus and Mohammedans apparently as devout followers of their false religions as they ever were. But *are* these the same crowds? Ah, no. These are only *like* the others. Those have passed on, some of them to be here no more forever, but where are they?

Now I imagine your face clouds and you grow impatient as you ask "Really have these missionaries nothing to tell us but the same old story—nothing encouraging, nothing cheering?" Still these are the things I see daily. I do wish I could see other things.

And yet there is much to encourage. Our mission has been extending its work, new stations have been opened up and new work begun. Rawal Pindi now has three ordained missionaries with their wives, and two additional lady workers, besides a native pastor supported by the congregation. Then they have the Gordon Memorial College, and are to have the High-school for Christian girls. About nine years ago our mission took over this station and its surrounding large district from our Presbyterian brethren, but for years it looked as if our church would not be able to bear this additional burden. Of late however men and women have been sent out, and needed funds have been provided, and the mission heart has been lifted up in rejoicing and

praise for what God has wrought. Indeed we have not yet recovered from the exhilaration produced a month or two ago by a cablegram from the Board in Philadelphia saying that the needed $12,000 for Gordon College had been contributed. My time is limited so I cannot go into other details, but certainly Pindi is looking up.

We have an ordained missionary with his family and two young women with some native workers in the new Lyallpur district, that one time barren waste which has been made to "blossom as the rose" through the beneficent influence of the government irrigation works, fit type of the influence of the gospel as it is spread among the people.

Kangah Dogra is another new station with a missionary family and native workers, though we are not rich enough yet to provide young ladies for that station, and two could only be lent to work in that district during the past winter.

We have famine orphan girls cared for at Pasrur (where an orphanage is to be built) where not only emaciated bodies have been nourished and strengthened, but souls have been brought out of the darkness of heathenism into the light and life of Christianity. We have famine orphan boys at Gujranwala and an orphanage for them is under way there.

One more item and I shall close. We had a Presbyterial Missionary Society in India nine or ten years ago. Now the question of dividing it into three, and forming a Synodical is being discussed. I wish you could have attended the Presbyterial meeting in Pasrur on the 3rd and 4th of this month. It was to have been held in Zafarwal, but we have the plague there; so the change was made to Pasrur. The neat little church I suppose would have been filled were it furnished with pews as those in America are. But the furniture doesn't take up much room. They have instead of pews a mat on the floor, where they can crowd together closely, a small table, and four or five chairs. But we had the bright flowers, and the palms, and the same good cheer found in our finest churches at home. We had no organ and no solo nor anthem, but the Punjabi bhajans were sung with a will, as well as, we hope, with the spirit and understanding. The work was carried on with ability and dispatch, and I have no doubt a good report of it will be furnished you, but I could not forbear mentioning it here.

Other changes there are, but I have promised to close. I might add, however, that about one half of our present mission force are, to us, "new missionaries." Many of the once familiar faces we do not meet, some indeed we shall only meet on the other shore, where they have gone home, to be forever with the Lord.

Yours sincerely,
ELIZA F. STEWART.

Young People's Department.

EXCHANGE.

Missionary Service of Song.

"On Tuesday evening, an influential and numerous attendance assembled at St. Andrews Hall, Upper Norwood, under the auspices of St. Paul's branch of the Church of England Zenana Missionary Society, to listen to a service of song, adapted from 'None of Self and all of Thee.' The connecting readings were taken by Mr. Allen Gardiner, son of Mr. W. J. Gardiner J. P., and the faithful way in which he interpreted the spirit of the story added much to its interest. As might be supposed, it was an illustration of the gradual growth in the minds of certain natives of India for gospel truth, by a zenana medical lady. This craving for the gospel was satisfied, while the story also showed the need there was to help men also to receive the truth. Interwoven with the story were a number of side lights as to child marriage in India, widowhood, etc. Throughout, Mr. Allen Gardiner was successful in rivetting the attention of everyone.

A great feature of the evening was the excellent singing of several choruses, the playing of violin solos by Miss Ethel Penny,

and the solos of Miss Nellie Dresser (soprano) and Miss Bessie Dotc (contralto). The music was so arranged that the pieces fitted in well, so far as could be, with the story as it proceeded, and the hearing of the story and the accompanying music had a most impressive effect, and so much so as to arouse the enthusiasm of the most indifferent person to missionary work.

"In every way the evening was a real success, and should lead to further effort in the same direction. It is certain that a few such performances would have a more telling effect in arousing interest in missionary work than the holding of twice as many meetings of the ordinary character."

In answer to a letter of inquiry, the following was received: "As I assisted my friend Mrs. Gardiner in getting up our missionary service of song, she asked me to give you further details respecting it. I have copied out the tale for you, and am sending it by this mail. It is adapted from a missionary tale by Miss S. S. Hewlett, a missionary in Ludhiana. It has been largely condensed, but not altered. We have endeavored to keep to the authors wording throughout; only in a few places, where large omissions have been made, has the wording been slightly altered. The whole entertainment lasted exactly two hours. We charged admission one shilling (25c) and at that price got our hall, seating a little over 200, full. As regards the music you know what we had, but of course you could have any other selections that you prefer, and that are appropriate to the reading.

"Our own service of song was a great success, and I should be delighted to hear that you had got it up on your side of the water with equally good results. I only wish I could come over and help. I love that kind of work."

Yours very truly,

ETHEL M. PENNY.

The manuscript has been received, with full explanation about the music. The story is very interesting and would not only entertain and add to the treasury but would stimulate renewed interest in the missions of India. Any society can secure it by writing to Mrs. Dean. All who use it will be very grateful to Miss Penny for her labor of love in writing out this long story.

The Appeal of Nations.

The Appeal of Nations, published by the Western Tract Society, Cincinnati, O., 50 cts, is a temperance exercise arranged for ten characters—The Christian Church, Austria, India, Africa, Japan, Alaska, Spanish America, Agitation, Legislation and Law Enforcement.

There is a convenient arrangment by which the part assigned to each character appears on a separate sheet, and the pages perforated so that they may be detached, also a duplicate copy of parts of "The Christian Church," and explicate instruction.

This exercise will give a good impression of the world wide scope of the temperance problem.

Missionary Bible Reading.

What are missionaries? II Cor. 5:20.

What great missionary is spoken of in Exodus? Exodus 3: 14-17.

Who was sent as a missionary to the great city of Nineveh? Jonah 3:1-2.

What poet and preacher was sent to the people of Palestine? Isaiah 6:6-8.

Who was the greatest missionary ever on earth? John 1:9-14.

Did He make His apostles missionaries? Matt. 10:5-8.

To what missionary company did Christ speak His last words? Matt. 28:16.

What was the first great success of the missionary church? Acts 2:1,41.

Who was the first martyr for preaching the Gospel? Acts 7:59,60.

What apostle first preached to a Gentile congregation? Acts 10:5-8.

What Church sent out several excellent missionaries? Acts 13:1-3.

What woman was the first convert to Christianity on the continent of Europe? Acts 16:11-15.

What mission church would be a good example for us in Bible study? Acts 7:10-12.

What mission field might well be an example to us for missionary contribution? II. Cor. 9:1-7.

Are there enough missionaries? Matt.

9:36,37.

What is our duty then? Matt. 9:38.

What help has Jesus promised? Matt. 28:19,20.

What have missionaries accomplished? Isa. 9:2.

Has God promised them success? Rom. 14:11.

What reward has Jesus promised? Daniel 12:3.

When will missions end? Matt. 24:14.

What will then be the state of the world? Hab. 2:14.—*Selected.*

Mormonism and Home Missions

Some one has said that "Mormonism is a medley of superstitution and shrewdness; an evil that is seeking so industriously to replace both Christianity and free government by its own evil power."

For three years and a half I have worked side by side in the same little field with Mormon elders—sometimes as many as five and sometimes only two. I do not mean that we have worked together, but we have worked the same ground, have gone out into the same "highways and hedges," and tried to compel the same people to *come in*. The Mormons can claim one staunch family of followers in our mission field. We invite them to our meetings and sometimes they come, they invite us to their meetings, but we never go. They asked permission to hold services in our Mission Chapel, but the request was not granted.

We learn at least one lesson from them and that is *perseverance*. I think in the three and a half years they have not gained a convert and yet they are *working away* just as earnestly as we. It is only a few weeks, since they visited every home. They leave tracts and if allowed to enter the home, ask permission to read their Bible—the Book of Mormon.

Baptism for the dead is a prominent doctrine of this sect. Profanity is a prevalent vice and indulgence in this habit is no bar to official position in the church. Every member is a preacher and these are not above the sin of profanity. As I passed through our mission field the other day I suddenly came upon one of these "preachers" venting his anger and pouring out the vilest language upon a dog that had frightened his child.

These Mormon elders come two and two, as the seventies in the days of Christ, and remain in one place for weeks and months depending upon the charities of the people, who are often scarcely able to support themselves Sometimes I have known as many as five of these elders to remain in one home for two weeks. This is the way they preach without purse or scrip.

I feel like closing with the words of another: "When the Mormon elders come to your doors, or invite you to their meetings, your only safety is in remembering the words of Jesus, "Beware of false prophets that come to you in sheeps clothing, for inwardly they are ravening wolves."

(Mrs.) Alice Ma lin,
Home Missionary.

Bloomington, Ind.

The Mormon Problem.

By Dr. S. E. Wishard.

These facts are published in the Daily News of Chicago, of July 17, 1001:

"It is stated that there are twenty-five of these elders engaged in holding daily services at street corners in various parts of the city and in doing missionary work generally. Since May 1 they have converted and baptized sixty families, or nearly 300 people Just now there are nearly 200 applicants for baptism in the church, and the workers admit that before the formal baptism takes place there will be a great many more. All told, there are in Chicago 500 families who belong to the Mormon Church. A year ago there were less than 100. These elders have distributed 500,000 pamphlets free among the people, have visited 51,000 families, and sold 9,000 volumes of the Book of Mormon."

Two things should be done to check this delusion and point the deceived people to the Lamb of God that takes away the sins of the world. (1) The people should be informed as to the real teaching of the Mormon Church—(2) as to what is the gospel of salvation. Take Chicago, as a concrete case, since the Mormons claim that "Chicago has become one of our best fields of labor."

There is published by "The League for Social Service," to be had at 125 East Twenty-second Street. New York City. a series of tracts that thoroughly expose the doctrines of the Mormon Church and the deceptive methods of the missionaries. These tracts can be had by the million. They give the information which all the people ought to have, but which Mormon missionaries conceal or deny.

The single tract, "Articles of Faith of the

Latter-Day Saints," with the explanations as given in Utah and held by the inspired (?) leaders of the Church, is sufficient to end the work of the Mormon missionary. Where this tract has been distributed, its revelations have driven the missionary from the field in some places.

Now, let the people of Chicago, or any other city, organize for this work. There are probably between 30,000 and 50,000 Christian young people in the Christian Endeavor, Epworth League, Baptist Young People, and other societies in that city. Let the city be districted, carefully and exhaustively. Let the young people be furnished with these tracts, and every home and tenement house be supplied with the tracts that expose the hypocrisy and falsehoods of the system. It can be done—thoroughly done, so that all the people can know what Mormonism is—that it affirms, "If ye abide not that covenant (of plural marriage) then are ye damned; for no one can reject this covenant (of polygamous marriage) and be permitted to enter into my glory." (Doctrine and Covenants, Sec. 132:4.).

When the whole city has been canvassed and the people have been informed what Mormonism is, then let the same workers carry the gospel message to the same people, by distributing the best gospel tracts from house to house. While Mormons are "selling 9,000 copies of the Book of Mormon," the Christian young people can be distributing twice that number of Bibles.

It was said in the olden time that "the people perish for lack of vision." It is as true today. They must have the light of God's truth or they will be "carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

The above proposition is feasible, it is right, it can be done, it ought to be done. In doing it many souls would be saved from the darkness of Mormon delusion, and great blessing would come to all Christian Churches. God said: "Let there be light, and there was light" The Christian churches can utter the same command, and by their consecrated activity there shall be light.

The Polygamy Peril.

If any explanation is necessary for devoting space to a subject that was so recently a study, it is that Mormonism is one of the obstacles of home missions—the February study. The Christian Endeavor World, in an editorial under the above caption clearly explains the importance of immediate attention:

The Mormon Church holds the balance of power in Utah Idaho, Wyoming, and Nevada. It is fast gaining in Montana, Oregon, Colorado, New Mexico, Arizona, and California. There are two thousand Mormon missionaries scattered through the country, making sentiment and converts as fast as they can.

If the consent of three-fourths of the States is to be secured to an amendment to the Constitution, giving the Federal courts jurisdiction over polygamous crimes, it must be done soon.

In order to insure the submission of an anti-polygamous amendment this winter, it is important that all friends of purity circulate and send petitions, or write personal letters to the Representatives and Senators from their States.

Those interested should not hesitate now because they sent petitions before. The old petitions have no force before the new Congress that will assemble in December.

If this matter is not pressed vigorously now by all, regardless of party, the Mormons may gain the balance of power in a sufficient number of States to defeat future attempts, and the most effective means of throttling the evil peaceably will be out of our reach.

Blank petitions will be furnished by the Inter-Denominational Council of Women for Christian and Patriotic Service, Room 725, 156 Fifth Ave., New York City. Instructions how to use the different blanks are enclosed, also some valuable leaflets that will arouse any who have hitherto been indifferent, especially one, "An Appeal from Utah to the Patriotic Women of Our Country," signed by the missionary societies of the different churches. The danger of Mormonism is not appreciated by the majority, and this call coming from women to women will awaken the women. Miss Helen Gould, says Mormonism is one of the great menaces to our country. This is the society with which she is connected.

FROM Month TO Month.

Board of Directors.

(Delayed report.)

Board met at usual time and place—June 18; July 2, 16; Sept. 3, 12, 17; Oct. 1, 15.

The usual devotional services were observed at the opening of these meetings.

JUNE 18.

Dr. Wallace met with Board presenting matters of interest to both Boards.

Church Extension and Parsonage secretary made report regarding requests for loans. Reinbeck, Iowa, made last payment loan on $350.

Foreign secretary reported a number of interesting letters from missionaries.

Home secretary reported letter from Mr. Chalmers, Jewish mission, Chicago, and one from Rev. W. H. Vincent, Detroit. Letters were read from Miss Beaton, Colfax; Miss Carothers, Spokane; Mrs. Martin, Bloomington, Ind.; Mr. Morrow, of Simnasho, giving a very satisfactory account of the work; and from Miss Montgomery, giving account of her journey to new field of labor. Report of Miss Wishart, Good Hope Mission, read and accepted. Application from 1st church, Denver, for city missionary granted.

The committee appointed to secure a Home for the children of missionaries at New Wilmington made a very encouraging report, which was accepted.

Division of Thauk-offering, 1901: net expense for year's work, $558.65; designated, $4,708.03; Tanta Hospital, $10,000; Foreign missions, $11,000; Freedmen's missions, $6,733.32; Church Extension and Parsonage, $2,000; Home and Indian, $3,000; Home for children of missionaries, $2,000. Total, $40,000.

Report of Magazine Committee received and adopted.

JULY 2.

Foreign secretary reported letters from Dr Johnston and Miss McCahon, whose health is not much improved.

Mrs. H. C. Campbell and Mrs. J. C. Alter were appointed to visit Simnasho mission and other missions in that vicinity.

The vacancy on the Board caused by the resignation of Mrs. Jean S. Sands was filled by the election of Mrs. R. C. Morton, of Eighth church, Allegheny.

Church Extension and Parsonage secretary reported an application for new parsonage loan, which was approved.

Treasurer reported receipts for May, $1,834.43; adopted.

Thank-offering secretary reported orders coming in for boxes.

Home secretary reported letters from Simnasho, Good Hope, Polish and Italian missions; also Warm Springs and Spokane.

Junior secretary reported one new society with thirty members.

JULY 16.

Foreign secretary reported her principal work had been trying to secure young ladies to go out as missionaries. She was instructed to forward to Board of Foreign Missions the names of Miss Bessie Buchanan, Miss Carrie McCready and Miss Robb.

Literature secretary reported balance on hand, $69.70; from sale of June leaflets, $15,28; number sold, 866; distributed free, 400. Total leaflets 1,266. Report accepted.

The committee having in charge the Home for children of missionaries at New Wilmington presented Constitution and By-laws for government of same, which were adopted. Mrs. L. B Robertson was elected house mother. Home will be ready for occupancy by September 1.

Home secretary reported letters from Rev. Leeper, St. Joseph, Mo.; Rev W. W. Gordon, and from Mr. Chalmers, of Messiah mission, sending his resignation; also from Polish missionary, Rev. E. McClintock, of Detroit, and from Mrs. Marlin, of Bloomington, who had made 140 calls.

Church Extension and Parsonage secretary presented applications for three new loans, which were approved.

Freedmen's secretary reported repairs on building at Prairie, Ala. Received $52.65; expended, $23 56; balance, $29,09. Mr. Cotton, Canton Bend, reported crops in better condition. Work at Knoxville doing well. Teacher in dressmaking resigned on account of ill health.

SEPT. 3.

Foreign secretary reported deed received for Lyallpur ladies mission house accompanied by a letter from Dr. Martin giving details. Letters received from Josephine Martin giving interesting account of Girls' School at Sialkot; from Dr. Maria White

expressing her desire to return to the mission field about the first of the year, and from a number of young ladies who desire to go as missionaries next year.

Report of Church Extension and Parsonage secretary showed much correspondence required in her department for proper adjustment of new loans.

Freedmen secretary reported work on farm Prairie, Ala., delayed on account of bad weather.

SEPT. 12.

A called meeting of Board was held to hear report of committee appointed to visit Warm Springs Indian mission, given by Mrs. H. C. Campbell. It was intensely interesting. Mrs. J. C. Alter sent written report which was approved.

SEPT. 17.

Foreign secretary reported letters received from Rev. and Mrs. Alexander, expressing gratitude for the safe retreat provided for their children at New Wilmington; from Miss Roxy Martin, announcing her safe arrival in Egypt; from Miss Ella O. Kyle, of Girls' Boarding School, Cairo, Egypt. and from Rev. J. Kruidenier, Benha, Egypt.

Treasurer reported June receipts, $2,426.-24; disbursements, $5.224.74. July receipts, $2,213.49; disbursements, $8.628.85. August receipts, $1229; disbursed, $5,184.21.

Freedmen's secretary reported that Briston and Cleveland, Tenn., request appointment of new worker; also material for sewing department, Number of workers in Southern field, 22.

Literature secretary reported July dull, but August better. Balance in treasury, $75.45.

Junior secretary reported six new societies and that she had written every society of Christian Union and Christian Endeavor in the church.

OCT. 1.

Foreign secretary reported several letters from the field: one from Rev. Murch, telling of the safe arrival of Miss Carrie M. Buchanan. Work starting out in a very encouraging manner.

Treasurer reported letter from Dr. Martin, of India, explaining the trouble it causes the missionaries where money is sent outside the usual channels.

Treasurer reported balance, $2,933 37; disbursements, $10,316.82.

Thank offering secretary reported orders for Thank-offering boxes increasing, as well as orders for literature. She was instructed to secure statements from secretaries of all departments for new edition of "Prosperous Work."

Home secretary reported letters from Rev, W. Gordon, Warm Springs; Rev. Speer, Shed, Oregon; Rev. Stewart, Chicago; W. T. Campbell, Pawnee, and from Miss Carothers.

Freedmen secretary reported 223 garments made by Norfolk sewing department; balance on hand, $111.29.

OCT. 15.

Miss Anna Y. Thompson, of Egypt, met with us. She was on her way East expecting to sail for Egypt in a few days.

Foreign secretary reported plans and cost of Tanta hospital.

Report of business manager of Junior Magazine received and approved.

Literature secretary reported September balance, $75.00.

Freedmen's secretary reported letter from Rev. McGranahan. New teachers doing well. Meeting of Synod very much enjoyed.

MRS. R S. SMITH, Rec. Sec'y.

Mrs. Margaret J. Williams.

A tribute of love from the W. M. S., of Jamestown, O., to the memory of Mrs. Margaret J. Williams, who was called home Oct. 11, 1901

To our society she was a faithful and devoted member and zealous in every good cause. Her life was one of self-sacrifice, kindness and generosity. When affliction came she was patient and submissive.

While we as a society and personal friends bow in humble submission to the will of our Heavenly Father, we none the less deeply mourn the loss we sustain and will ever cherish her memory as a true Christian and humbly say, "Thy will be done."

To her daughters we would extend our sympathy and commend them to the care of Him who said, "As one whom his mother comforteth so will I comfort you."

MRS. A. H. DEAN,
MRS. W. A. ROBB,
MRS. S. F. PIDGEON. } COM.

Miss Margaret Adams.

At her home in Mifflinton, Pa., Sept. 30, 1901, Miss Margaret Adams, in the 73rd year of her age.

She was a member of the Mexico U. P. congregation from early life until the day of her death. Her place in the Lord's house was seldom vacant, and never without good reason. Possessed of strong faith, unswerving loyalty, and untiring devotion, she was not easily turned aside from the path of duty. She was an active member of the W. M. S., loved and respected by all its members, as is testified by the very appropriate resolutions adopted by the society and published in the local papers. "Blessed are the dead which die in the Lord."

Mrs. Elizabeth Foster.

The W. M. S. of the 1st U. P. church, Carnegie, Pa., desire to place on record this tribute of love and respect to the memory of Mrs. Elizabeth Foster, who fell asleep in Jesus on the morning of August 11, 1901, in her 80th year.

In the death of this mother in Israel we lose one whom we all revered. Although she had been in

feeble health for some years, at last the summons came as a thief in the night. We gladly bear testimony to her cheerful disposition and her quiet unassuming Christian character.

To the aged and grief stricken husband in his loneliness and to the sons and daughters we extend our heartfelt sympathy. "Her children rise up and call her blessed; her husband also and he praiseth her."

MISS M. A. HILL,
MRS. S. B. MCPEAK,
MRS. WM. HILL. } COM.

Miss Margaret Crozier.

A tribute of loving remembrance from the Sarah Dales Lansing Society, to the memory of Miss Margaret Crozier, of Elizabeth, Pa.

For a second time death has invaded our ranks and one who has been faithful and much interested in the cause of missions has been removed.

Her parting message was to "go on with our work and try to do more." COM.

Mrs. Mary J. Furgeson.

The L. M S. of Alexis, Ill., congregation desire to put on record this tribute of love and respect to the memory of one of its charter members. Mrs Mary J. Furgeson, who entered into rest June 29, 1901.

We would bear testimony to her Christian character manifested in her faithful performance of duty in church and home. She was of a modest and retiring disposition, but was always willing to do her part. The home has lost a model mother and the society a valued helper. Her example is worthy of imitation.

"Blessed are the pure in heart for they shall see God."

MRS. DR. MCCUTCHEON,
MRS. MCLAUGHLIN,
MRS. S. TOWNSLEY. } COM.

Mrs. Mary O. Lowry Morton.

In the death of Mrs. Mary O. Lowry Morton of the 8th United Presbyterian Church, Allegheny, Pa., came the earthly end of a very useful and happy life. Few persons in early years are called to pass through more trying experiences than was she, but a brave heart and cheerful disposition, with firm trust in Him who giveth strength to those who lean upon his strong arm, carried her safely through them all, and fitted her to be a tactful leader in every position she was called to occupy. whether in the home, the schoolroom or the church.

Mrs. Morton was elected last June to fill a vacancy in the Women's Board and there were large expectations concerning her labors in this department of work, which she was willing to assume for the glory of the Master. Very soon however she was stricken down with a fatal disease, and unable to meet even once with those who would have welcomed her as an able co-worker. Death called her, Oct. 12, to the reward of past labors, leaving sweet memories in the hearts of those who knew her best, as one who cheerfully performed whatever duty came to her hand.

MRS. ANNIE R. HERRON,
MRS. W. J. REID. } COM.

Miss Elizabeth Brownlee.

On Saturday morning July 11, Miss Elizabeth Brownlee, a member of the Missionary Society of the First Church, Chicago, entered into heavenly rest aged 71.

Miss Brownlee had been a great sufferer for many years and had been deprived of the privileges of God's house and prayer-meetings, but we could always depend on her prayers and contributions. She was always cheerful and happy, even in her great pain, and ever ready to give an encouraging word to others. She possessed more than an ordinary bright mind and a retentive memory, which made her a very helpful member of the household of her sister, Mrs. N. F. Meloy.

Although her death was sudden at the last it was not unexpected and came as a great blow to her friends; but they have the assurance that all is well with her and "they sorrow not as those without hope."

Cheerful and in sweet submission to His will who doeth all things well she endured her severe trials as one of God's own precious jewels and now enjoys a place in His kingdom.

"Blessed are the dead who die in the Lord,"

MRS. SAM'L MCELROY,
MRS. A. E. MARTIN. } COM.

Mrs. Sarah Swaney.

A tribute of love and respect from the W. M. S., of Hookstown, Pa., to the memory of Mrs. Sarah Swaney, who was called to her heavenly home Sept. 2, 1901.

In her death the church has lost a devoted member and our society a loving and willing worker. Although for many years her frail body prevented her from being present in our meetings. yet she was ever there in spirit. Many times have we come away from her home, strengthened by her cheerful countenance and loving words of encouragement. Of her it may be truly said: "A faithful Christian, a loving mother, and a true friend has entered into rest."

Through her Christian training, three ministers have been given to the world, she being the mother of Rev. James Swaney, deceased, and the grandmother of the Revs. John and Robt. Cooper.

To her sons and daughters and their families we extend our sympathy and commend them to the care of Him, who said, "As one whom his mother comforteth so will I comfort you." COM.

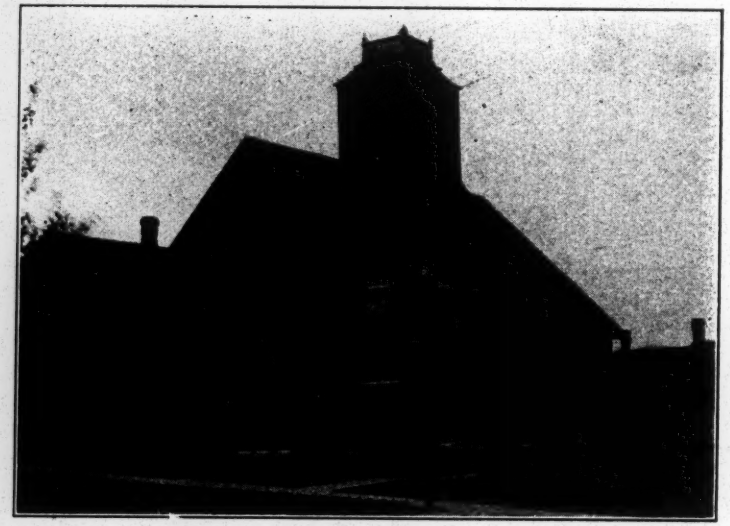
Miss Nancy Nelson.

A tribute of respect from the W. M. S. of Hookstown, Pa. U. P. congregation to the memory of Miss Nancy Nelson, the last member and youngest daughter of the family of the late Matthew and Hannah Nelson, who was called to her heavenly home on March 2. 1901, in the 84th year of her age.

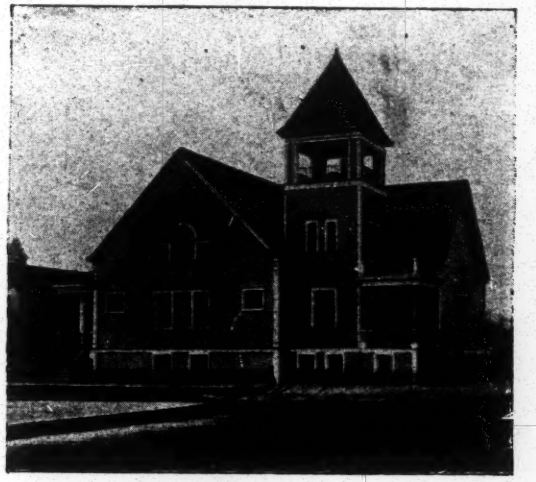
She was baptized by Dr. John Anderson pastor of the Associate congregation of Service, Pa., and united with the church at Service under the pastorate of Dr. Wm. McElwee. After the union of the Associate and A. R. churches she transfered her membership to the congregation of Hookstown, Pa. She was a devoted and faithful servant of her Master, whom she delighted to honor.

In her constant suffering from a painful rheumatic disease for some years, she was not known to make a complaint. Her trusting expression was: "It is the Lord's will; let Him do what seemeth to Him good. It is well."

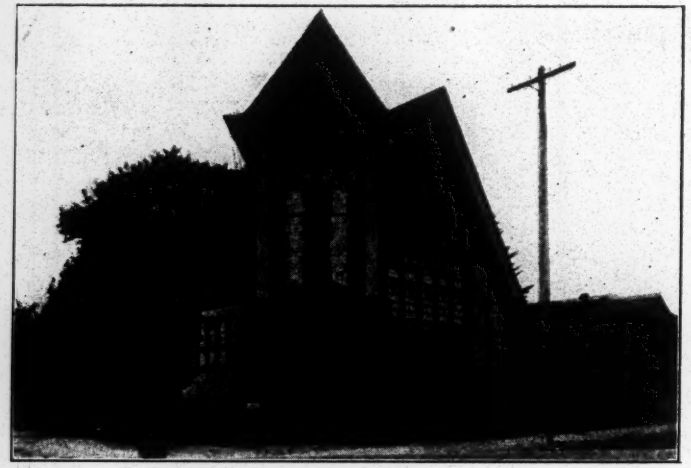
E. D. LEEPER,
E. MCLAUGHLIN. } COM.



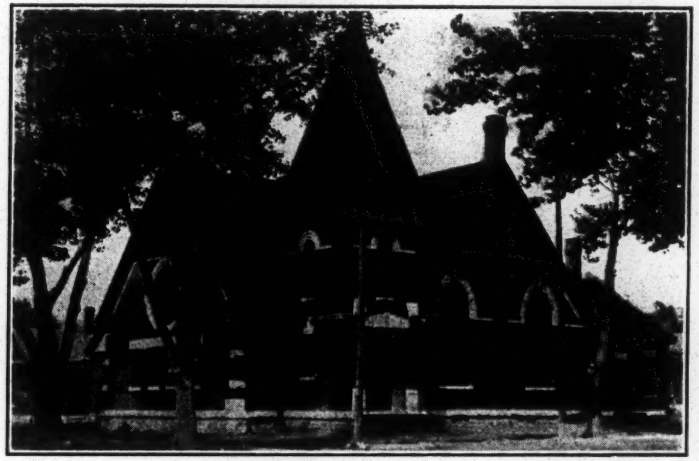
DU BOIS, PA.



OLYMPIA, WASH.



FRESNO, CAL.



CANON CITY, COL.

Some Churches Erected by the Board of Church Extension.